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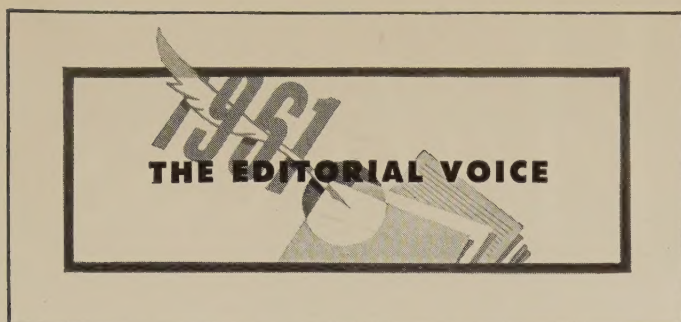


APR 18 1961

SUPPERTIME IN JAPAN

In this issue

THE BEAUTY OF GOD UPON US By George B. Duncan
IMPULSES AND SANCTIFIED JUDGMENT . . . By Thomas C. Upham



SERVING IN THE EMERGENCY

One mighty fact there is which for us men overwhelms all other considerations and gives significance to everything we do. It is that the human race has left its first estate and is morally and spiritually fallen.

Since the fall of man the earth has been a disaster area and everyone lives with a critical emergency. Nothing is normal. Everything is wrong and everyone is wrong until made right by the redeeming work of Christ and the effective operation of the Holy Spirit.

The universal disaster of the Fall compels us to think differently about our obligation to our fellow men. What would be entirely permissible under normal conditions becomes wrong in the present situation, and many things not otherwise required are necessary because of abnormal conditions.

It is in view of this that all our Christian service must be evaluated. The needs of the people, not our own convenience, decide how far we shall go and how much we shall do. Had there been no disaster there would have been no need for the Eternal Son to empty Himself and descend to Bethlehem's manger. Had there been no Fall there would have been no incarnation, no thorns, no cross. These resulted when the divine goodness confronted the human emergency.

While Christ was the perfect example of the healthy normal man, He yet did not live a normal life. He sacrificed many pure enjoyments to give Himself to the holy work of moral rescue. His conduct was determined not by what was legitimate or innocent, but by our human need. He pleased not Himself but lived for the emergency; and as He was so are we in this world.

Before the judgment seat of Christ my service will be judged not by how much I have done but by how much I could have done. In God's sight my giving is measured not by how much I have given but by how much I could have given and how much I had left after I made my gift. The needs of the world and my total ability to minister to those needs decide the worth of my service.

Not by its size is my gift judged, but by how much of me there is in it. No man gives at all until he has given all. No man gives anything acceptable to God until he has first given himself in love and sacrifice.

The hero is cited by his country not for the number of persons he has saved only, but for the degree of

danger to himself present in his act. Service that can be done without peril, that carries no loss, no sacrifice, does not rate high in the sight of men or God.

In the work of the church the amount one man must do to accomplish a given task is determined by how much or how little the rest of the company is willing to do. It is a rare church whose members all put their shoulder to the wheel. The typical church is composed of the few whose shoulders are bruised by their faithful labors and the many who are unwilling to raise a blister in the service of God and their fellow men. There may be a bit of wry humor in all this, but it is quite certain that there will be no laughter when each of us gives account to God of the deeds done in the body.

I think that most Christians would be better pleased if the Lord did not inquire into their personal affairs too closely. They want Him to save them, keep them happy and take them to heaven at last, but not to be too inquisitive about their conduct or service. But He has searched us and known us; He knows our down-sitting and our uprising and understands our thoughts afar off. There is no place to hide from those eyes that are as a flame of fire and there is no way to escape from the judgment of those feet that are like fine brass. It is the part of wisdom to live with these things in mind.

God is love and His kindness is unbounded, but He has no sympathy with the carnal mind. He remembers that we are dust, indeed, but He refuses to tolerate the doings of the flesh. He has given us His word; He has promised that we would never be tempted above what we were able to bear; He has placed Himself at our disposal in response to believing prayer; He has made available to us the infinite moral power of His Holy Spirit to enable us to do His will here on earth. There is no excuse for our acting like timid weaklings.

Before there can be acceptable service there must be an acceptable life. Before we can know how much we owe we must learn how great is the need. Men are caught in a disaster worse than earthquake or flood, and the redeemed of the Lord are to work for their rescue.

In considering these things we must not go on the defensive. The Lord loves the artless, the candid, the childlike. He cannot work with those who argue, or bargain or plead or excuse themselves. He hides His profoundest mysteries from the wise and the prudent and reveals them unto babes. The poor in spirit always receive the kingdom, the meek inherit the earth, the mourner is comforted and the pure in heart see God.

My old friend Tom Haire, the praying plumber, after several months of ministry in the United States, told me one day that he was going back home for a rest. In the thickest of Irish brogues he explained how it was with him. "I'm preached out," he said, "and I am going back to spend three months waiting on God. There are some spiritual matters that I want to get straightened out. *I want to appear before the judgment seat now while I can do something about it.*"

The Beauty of God Upon Us

By REV. GEORGE B. DUNCAN

I WANT to study with you what the Bible has to say about a theme that may seem unusual, yet which may be both a directive and a corrective to our minds. I want to try to find out what the Word of God has to say about *beauty of character and of life*.

I feel it is no accident of chance that finds us this week in surroundings of exquisite loveliness—amid the beauty of lake and stream, of mountain and valley, with their pastel shades of blues and grays, of greens and browns.

As I have been seeking to find out what God has to say about our theme in His Word, it seems to me that there are four things. And the first is this, that—

I. *This beauty of character and of life is something that should be sought.*

Our text is a prayer: "Let the beauty of the Lord our God be upon us." As I pondered over the fact that it is a prayer, I found myself realizing that we pray for many things, but I wonder if you have ever prayed this prayer: "Let the beauty of the Lord our God be upon *me*." Has it ever entered into your mind and heart that this is something that God wants you to seek?

This is a beauty that should be sought for two reasons. First, *because I find it in the purpose of our God*. In Psalm 149:4 we read, "He will beautify the meek with salvation." That is to say, it is in the purpose of God that your life and mine should be marked by sheer beauty of character; and if it is in the purpose of God that He will beautify the meek with salvation,

then surely it should be in the prayers on my lips.

I feel sometimes that the conception of the purpose of God is far too inadequate and narrow in the minds of evangelicals. We think of it sometimes in terms of the orthodoxy of our faith. We forget the Christlikeness of our life. We think of full churches, of increased giving, of a converted husband or of converted and consecrated children. And these are all excellent and within the scope of the purpose of God. But have you ever prayed for beauty of character? Have you ever asked for loveliness of life? It may be that that unconverted husband will never be converted as long as you are living the unlovely life you are living. "Let the beauty of the Lord our God be upon us." This is something that should be sought, first, because it is in the purpose of our God.

But also it should be sought because *I find it in the person of our Lord*. For the prayer is "Let the beauty of the Lord our God be upon us." How many of us have sung that chorus, "Let the beauty of Jesus be seen in me . . ."? If there is any beauty in the Lord, if He is the altogether Lovely One, and if that Lord be in me, then surely the beauty should be seen: not the beauty of innocence, but of purity; not the beauty of inaction to be admired, but the beauty of compassionate love in action and in manner. God is seeking, not that we should learn some

new thing but that we should live lives of radiant loveliness in Christ.

Then I read also in the Word of God that—

II. *This beauty can be lost.*

One of the choicest names given to Jerusalem is this, "the perfection of beauty." What a lovely name! But the day came when, concerning that very city, the Word of God had to record that "all her beauty is departed." So beauty is something that can be lost. And it may be that what God wants some of us to learn is how unlovely we are or have become.

Why is it that beauty can be lost? I believe it can be lost for two reasons: first, *because we are being disciplined in judgment by God*.

There are two verses which tell us that God disciplines His people as a moth: "When thou with rebukes dost correct a man for iniquity, thou makest his beauty to consume away like a moth" (Psa. 39:11); and, "Therefore will I be unto Ephraim as a moth" (Hos. 5:12). Well, every housewife knows something about moths—their silent, secret, destroying, disintegrating work that gets into garments of beauty and loveliness and turns them into dust. The silent, secret, destroying work by which God teaches His people that what He bestows He can destroy.

For Israel had gone after her lovers in infidelity to her Lord; she had forgotten her Lord. And so the disciplines of judgment and of mercy were applied until the people acknowledged their offense and sought His face.

I wonder if there has been a deterioration and a disintegration of



This is an address given by Mr. Duncan at the 1960 Keswick convention in England and sent to us by Rev. H. F. Stevenson, editor of "The Life of Faith," England.

that which once was sweet and fragrant and lovely in your life, and the beauty has departed. Are you an unlovely person now so that it even shows in your face? That disappearing beauty is part of the discipline of God because there is something wrong in your soul. You are in danger of presuming that, because you are a Christian of standing and have so much knowledge of the Word of God and have so much honor in the work of God, you can play fast and loose with God. But God says, "I'm going to rot the beauty that once you had, because it's *Mine!* I will be as the moth." I wonder how many moth-eaten Christians there are among us!

Beauty can be lost because we are being disciplined—it may be by God or it may be *because we have been deceived*. We thought that beauty could be found where there was none. What we thought to be beauty was but the mirage of temptation. We live in days when sin is glamorized and condoned by the world, the flesh and the devil; in the press, on the television screen, in the realm of art, in the name of culture. But wherever it is made to appear attractive and lovely, it is in reality and in life deceiving.

I remember coming across a tremendous paragraph in the book of an American preacher. He says concerning this deception, this disillusionment

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 19, 1961, at 1:30 P.M., in the Veterans Memorial Auditorium in Columbus, Ohio, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials, and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.



sionment that follows where we thought there was beauty: "Sinful pleasure lures us only in anticipation, dancing before us like Salome before her Uncle Herod, quite irresistible in fascination; happiness seems to depend altogether upon an evil deed. But on the day that that deed, long held in alluring expectation, is actually done, how swift and how terrible the alteration in its aspect. It passes from anticipation to committal into memory and will never be beautiful again."

So there is a beauty that should be sought; a beauty that can be lost. And then the Bible, it seems to me, speaks also of—

III. A beauty that can be found.

Surely one of the loveliest promises in the Old Testament is in Isaiah 61, the promise to give beauty for ashes (verse 3).

There are two thoughts concerning the finding of it. First, *it may be found at a price*.

What is the most familiar phrase in the Bible to you about beauty? "The beauty of holiness" (Psa. 96:9). How familiar we are with the Word, but how ignorant of the truth. What is holiness? There is an emphasis today which says that holiness is wholeness; and that is true but only partly true. What is the root meaning of holiness in the Old Testament? It means separateness, or separation. Separation from what? From everything that is out of harmony with the mind and character and will of God. Separateness from sin.

That is to say, the kind of beauty, the quality of beauty that God offers to us and which God says can be found is the beauty of holiness—a separateness from sin; and apart from that there is no beauty.

Pause for a moment just to realize how accurate the Word of God is, because there is no loveliness in sin. Take any word that you like that describes a kind of sin; it is not a beautiful word; it is an ugly word. Have you ever seen a beautiful temper? Have you ever heard of a beautiful gossip? Do you talk about other people with an edge of unkindness in your intention? Do you delight to talk about the weaknesses and failures of other people? Do you love to pass on something that was said to you in confidence about the burdens and anxieties and troubles of others?

Have you ever seen a person taking offense and looking beautiful? Is jealousy ever lovely? Unfaithfulness? Ah, that is made a lovely thing on the screen, but it is an ugly thing in the home.

All sin is ugly. Although it may be painted in the most glowing colors and although the enemy of souls may try to deceive us into thinking it is beautiful, it is not. And so beauty is to be found at a price. For the only beauty that God offers is the beauty of holiness, a beauty which

(Continued on page 8)



One Thing I of the Lord Desire

*One thing I of the Lord desire,
For all my way hath miry been;
Be it by water or by fire,
O make me clean!*

*If clearer vision Thou impart,
Grateful and glad my soul shall be;
But yet to have a purer heart
Is more to me.*

*Yea, only as the heart is clean
May larger vision yet be mine,
For mirrored in its depths are seen
The things divine.*

*I watch to shun the miry way,
And stanch the spring of guilty thought
But, watch and wrestle as I may,
Pure I am not.*

*So, wash Thou me without, within;
Or purge with fire, if that must be;
No matter how, if only sin
Die out in me.*

—WALTER CHALMERS SMITH.

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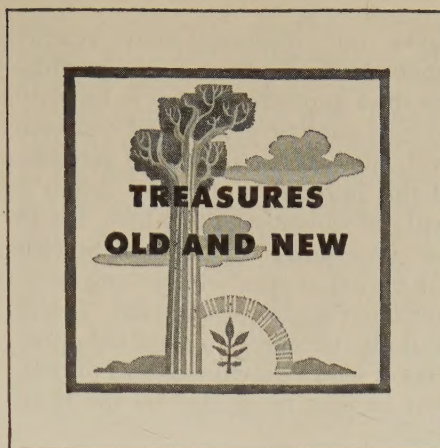
SOMETIMES persons act from certain interior impressions termed *impulses*. It would be very injurious to the cause of holiness if mere interior impressions became the rule of conduct to a holy person.

That persons in sanctification are under a divine guidance, and that they cannot retain the grace of sanctification without such guidance, is entirely true. But sometimes men have mistaken natural impulses for the secret inspirations of the Spirit and, in the flattering belief of being guided by a higher power, have experienced no other guidance than their own rebellious passions. On the danger of such a state, of which the church has seen too many melancholy instances, it is unnecessary to remark. We proceed to lay down some principles which, if we do not err in the statement of them, will be of some assistance in guiding us in relation to this practical and important subject.

First. The Holy Spirit is very various in His operations upon men, but it will be conceded that He generally conforms Himself to the structure and laws of the human mind. It will be found He always acts in connection with the perceptive and judging powers. We are speaking here of His directing or guiding operations, those which have a special connection with human conduct. It is very obvious from man's mental structure that God designed that the perceptive and judging powers should ordinarily furnish the fundamental basis of human action. If in His spiritual providences it should be found to be His practice to guide men in any way not in accordance with this design, He would be inconsistent with Himself.

Second. We may lay it down as another principle that the Holy Spirit does not, either by His gentle influences or those more sudden and powerful, so operate upon a person as to guide him into any course which is truly irrational or absurd. Now we know if we should yield to the direction of mere impressions and impulses, especially those which are of a powerful kind, we should be led to do those things which could not escape the denomination of irrationality or absurdity.

I recollect once to have read the account of a person, published by



How to Discern Between Impulses and a Sanctified Judgment

By THOMAS C. UPHAM



From "Inward Divine Guidance," by Thomas C. Upham. Selected and condensed for THE ALLIANCE WITNESS by Rev. Robert G. Dempster.

Thomas Cogswell Upham (1799-1872) was an American philosopher and educator. He was professor at Bowdoin College. Among his writings are "A Philosophical and Practical Treatise on the Will" and "Principles of the Interior or Hidden Life." He also wrote a full biography of Madame Guyon.

himself, in which he gives the reader to understand that on a certain occasion he was suddenly and violently seized by the power of God, as he expressed it, that he was raised up by this divine impulse from the chest on which he was sitting and was "whirled swiftly around, like a top, for the space of two hours, without the least pain or inconvenience."

We do not see on what grounds such an extraordinary result as this, so unmeaning, so unprofitable and absurd, can properly be ascribed to the power of God or the Holy Ghost. We know that the Saviour was full of the Holy Ghost, but we do not read of His being subjected to any operation of this kind. We know also that the apostles, although they were plentifully endowed with the Divine Spirit and under His teachings wrought various wonderful works, yet were never made the subject of such irrationalities.

Third. Action which proceeds from pure impulse without attendant perception or reflection, no matter how strong or extraordinary that impulse may be, is both physically and morally of the nature of an instinctive action. As purely instinctive actions have no moral character, it is entirely evident that impulsive actions have no title of holiness. Some persons seem to think the more they act from impulse, especially powerful impulse, the more holy they are. But this is a great and dangerous mistake.

Fourth. That the Holy Spirit does sometimes act directly upon the sensibilities by exciting in them a purely impulsive feeling, we may probably admit. Undoubtedly there are some facts in the experiences of pious men which favor this view. But is it the object of the Holy Spirit, in originating impulsive impressions, to excite men to immediate action without any reflection or to excite them to act rationally? This is the important question, and the decision of it involves great practical results.

It is certainly reasonable to suppose that it is not the object of the Holy Spirit to lead men to act without perception and reflection, but rather to stop them in their thoughtless and unreflecting career and to awaken within them the slumbering powers of thought and inquiry. It is reasonable to suppose this because,

as a wise being acting in accordance with the laws of the human mind, infinitely desirous of true holiness in men, we do not perceive how He can take any other course than this.

Fifth. Those impulses from the Spirit of God are of a peaceful and gentle character. They never agitate and disturb the mind but, on the contrary, lay a wholesome constraint upon it and hold it in a state of deep solemnity and attentive stillness, the precise state of things needed as preparatory to the mind's perceptive and reflective action. The first question of the soul when it is thus arrested by the true impulses of the Holy Spirit is, "Lord, what wilt thou have me to do?" It pauses; it reflects; it inquires; it reads the Bible; it watches the providences of God; it prays; it asks for the assistance of the Holy Spirit upon its perceptions and reasonings; and it dares not take one step to the right hand or to the left until all its perceptive and reasoning powers have been exercised under the sanctifying guidance of the Holy Spirit.

Perhaps a simple illustration will

make our meaning more readily understood. A person is at a particular time impressed that it is his duty to visit another person and converse with him on the subject of religion. If this impulse is of divine origin it will not violently agitate him; it will not necessarily compel him to visit the person at once without any intermediate exercise of the mind. It will lead him to reflect, to mark the openings of God's providence and to pray that he may be guided by the Holy Spirit.

Sixth. Impressions and impulses which are not from the Holy Spirit but from a disordered imagination, the world or the devil, are not of that peaceful and quiet character but are hasty and violent. In violation of the great scriptural maxim, "He that believeth shall not make haste," the person who is under this pernicious influence thinks he cannot be too quick. He makes but little account of obstacles, cannot take time for interior examination, has no open eye for God's providences; he is too impetuous, too much possessed by himself or by satanic influence,

to engage in calm and humble prayer for guidance.

The great plea of these persons is that the time is *now*, that what is to be done is to be done *now*, that the present moment is the true moment of action. This is essentially true, but there is a valuable remark of Fénelon which places the doctrine of immediate action in its correct position. It is that the *present moment has a moral extension*. It is perfectly obvious that the duties of the present moment cannot be fulfilled in their moral extension without calling in the aid of a calmly reflective and sanctified judgment.

Seventh. When an action is performed, to which we are prompted by a gracious and not a mere natural or satanic influence, but which action is not attended with all those good results which we expected, we receive the result without trouble of mind.

For instance, we are led under the guidance of the Holy Spirit to converse with a person on the subject of religion and, contrary to our hope, he coolly rejects our message. The

Do You Have a Gift?

By LOUISE HARRISON McCRAW

When my first book was published some kindly disposed friends *ohed* and *ahed* about what it took to write a book and how they wished they had such a gift. I complacently encouraged them with the assurance that every Christian has a gift; it was his to find it.

It was comfortable to think that as long as a writer or a musician or a speaker was working to produce a commendable piece of work in his own line he didn't need to bother with other jobs. The big thing was to follow the star—and my star was success. Little did I know that I, like Paul, would first be cast on a desert island before I ever arrived, if indeed I ever do.

It didn't take long to find out that my wares were not "taking" as I had expected. They were not reaching the rationalistic nor wooing the worldly; these people were quite content with what they had from the book-of-the-month clubs. As bewilderment and near-rebellion and confusion set in,

there was a persistent knocking at my heart by present need. More detail work in the Braille Library; more visitors who stayed to lunch or perhaps for a few days—all this began to absorb my time. In short, there came more dishwashing, literal and figurative; more underprivileged children attending our weekly Good News Club; more people calling, not to ask my advice (there might have been some ego-inflation in that) but to tell me their troubles.

Slowly it dawned upon me that God had sent each opportunity not for the practice of the much-cherished writing gift but for the exercise of the gift of every man (1 Cor. 12:7), and that I must use this gift in conversations, in entertainment, in meeting every experience of the day. I might wonder whether I ever had the writing gift or not, but there was no mistake about *this* gift. Hope rises when we read the climax of the passage and see that it is given to every man for profit.

So God does not sidetrack His children with nettles just to see how much they can take! There is something deeper and broader. He would have us show in many ways what kind of God we have.

The church soloist may have to wait until Sunday morning to use his gift of song, but there is one appointment which he and we may keep every hour of the day. Wherever we are we may express in some way what sort of person is the Christ who lives in us. Do you want profit? This is it!

We may, like little Gluck in *The King of the Golden River*, not see our river turn to gold at once, but we shall see how God has taken those casual incidents, regarded as interruptions, and woven them into His pattern in such a way that they have not submerged the special gift, but supplemented it. The result is what men call a well-rounded life. God says, "Faithful . . . I will make *thee* ruler."

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That Men Would Once Be Wise!

BY SAMUEL RUTHERFORD

O, that there is so much spoken, and so much written, and so much thought of creature vanity; and so little spoken, so little written, and so little thought of my great incomprehensible, and never-enough-wondered-at Lord Jesus!

Why should I not curse this forlorn and wretched world that suffereth my Lord Jesus to lie alone? O damned souls! O mistaken world! O blind, O beggarly and poor souls! O bewitched fools! what aileth you at Christ, that you run so from Him? I dare not challenge Providence that there are so few buyers, and so little sale for such an excellent one as Christ.

O, the depth, and O, the height of my Lord's ways, that pass finding out! But O, that men would once be wise, and not fall so in love with their own hell, as to pass by Christ and not recognize Him! O, come, all, and drink at this living well; come, drink and live forevermore; come, drink and welcome!

"Welcome," saith our fairest Bridegroom; no man getteth Christ with ill will; no man cometh and is not welcome; all men speak well of Christ who have been at Him; men and angels who know Him will say more than I am able to, and think more of Him than they can say.—1637.



result, though painful, does not disquiet us. We leave it calmly in the hands of God. Whereas a person who performs an action from an impulse not of the Spirit of God, and who finds the result different from what he expected, will be likely to experience dissatisfaction and to show signs of fretfulness. Christians who are governed by impulses not divine are "always in trouble," sometimes with the church, sometimes with their minister, and, alas, not infrequently with the wisely ordered providences of God Himself. They are not childlike and meek and lowly in heart as those always are who are truly guided by the Holy Spirit.

Eighth. We are continually taught by good men in the Bible that we ought to be like our Heavenly Father, to be holy as He is holy, to be perfect as He is perfect. And I suppose it is the aim of Christians who are striving after holiness to bear this blessed image. But probably not any of us conceive of God as acting impulsively and without reflection. We should be deeply afflicted to ascribe to God

such a character as this. Similar views will apply to the Saviour. He Himself says, "I can of mine own self do nothing: as I hear, I judge [that is to say, the communications of the Holy Spirit call His judgment into exercise]: and my judgment is just; because [implying in the remark that He was uninfluenced by any suggestions and impressions from self] I seek not my own will, but the will of the Father which hath sent me" (John 5:30).

Are we not safe then, if God desires and requires us to be like Himself and to be like Him also, whom in the likeness of man He has set before us as our example, in saying that a judgment enlightened by the Holy Spirit is the true guide of our actions, rather than blind impulses?

The doctrine of sanctification has much to fear from not accurately distinguishing natural and satanic impulses from the true movings of the Holy Spirit upon the heart. Many who ran well for a time, who yielded themselves to impulsive influences, have wandered into divergent and perplexed paths to the injury of the cause of holiness and of their own souls.

The most satisfactory illustrations of holy living are the persons who endeavor constantly to put themselves under the direction of a sanctified intellect, who are willing to do anything and everything for the glory of God but who feel that they need and must have wisdom. These persons can testify that they are guided by the Holy Spirit, also that the Holy Spirit does not require them to do anything which an enlightened and sanctified intellect does not approve. And hence their course is marked by consistency and sound discretion. They are always at their post, supporters of the ministry, pillars in the church, patient under opposition and rebuke, faithful in warning sinners, counselors in times of difficulty, mighty in the Scriptures, burning and shining lights in the world.

It is such persons who truly sustain and honor the blessed doctrine of holiness, presenting before the world the mighty argument of consistent holy living which unbelievers cannot confute and which the wicked and the envious are unable to gainsay.



COLUMBUS AREA CHAMBER OF COMMERCE

The statue of Christopher Columbus was the gift of the people of Genoa, Italy, to the city of Columbus, Ohio, in 1955

The Council in Columbus

Information concerning hotel accommodations in Columbus, Ohio, has been mailed to all official workers of The Christian and Missionary Alliance in preparation for the meeting of the 64th General Council May 17-22.

All sessions will be held in the Veterans Memorial Auditorium, 300 West Broad Street. Evening services will begin at 7:30 P.M. Friends in the Columbus area are cordially invited to attend the public services each evening and all day Sunday. On Sunday the morning service, at which Dr. Nathan Bailey will speak, is at 10:45. The Missionary Rally, a high light of the Council program, will begin at 2:30 P.M. and will be conducted by Dr. K. C. Fraser, Vice-President of the Society and pastor in Pittsburgh, Pa. Rev. C. A. Epperson will speak at night.

Business sessions will be held from 9:00 A.M. to 12:00 noon, and from 1:30 P.M. to 4:00 P.M.

Elections are scheduled for Monday, May 22, at nine o'clock. This year the Vice-President, Secretary, Treasurer and eight members of the Board of Managers will be elected.

Pray for the Council.

THE BEAUTY OF GOD UPON US

(Continued from page 4)

knows a separateness from sin and a willingness to be done with it.

The Bible speaks of the beauty of holiness, of a separateness from sin. I feel that possibly one of the greatest needs within the Christian Church is that some of us should be prepared to call sin *sin*. I used to be puzzled over the verse, "If we say that we have not sinned, we make him a liar, and his word is not in us." I never understood what John meant, because he was writing to Christians and no Christian would say he had not sinned. Then I remember coming across one statement that at long last seemed to solve my problem. If you read it like this, it is different. "If we say that we have not *sinned*, we make him a liar."—If we do not call sin "*sin*." "If we say we have not *sinned*"—I mean, you would not call that *sin*, would you? You would call that incompatibility of temperament.

Is that your problem? You do not get on with others, but you have never called it sin yet. Oh, the desperate need for finding the beauty of holiness!

It is found at a price, and it is found in a place. I love those words in Psalm 96: "Strength and beauty are in his sanctuary"—in the innermost place, in the secret place. It is there that I can behold the beauty of the Lord. And as I dwell there and come to understand the mind of Christ and bring it to bear on my own life, then, to quote the language of the New Testament, "I am transformed by the Spirit of the Lord in ever-increasing splendor into His own image" (free trans.).

IV. *This beauty will be seen.*

There are two things about this visible evidence. First, it will be *quite distinctive*. "They took knowledge of them, that they had been with Jesus." Would anybody take knowledge of us? When I was in Africa one of the things that rejoiced my heart was meeting many of the African brethren in Uganda and Kenya who followed the delightful practice, alien to us in this part of the world, that as soon as they met you they gave their testimony. And how wonderfully God has blessed that movement of witness

and testimony. Yet as I began to think over it, appreciating all the simplicity and the devotion and the loveliness behind their sheer joy in testifying to Christ, it suddenly came to me that the early Christians did not give a testimony, first of all, but they were *called* Christians.

While it is lovely to give a testimony by our lips, it ought not to be necessary to give it by lip. "They took knowledge of them, that they had been with Jesus"—this is something distinctive, something unique, something arresting. It demands an explanation in terms of God.

It will be distinctive, and it will be *attractive*—unconsciously so, for "Moses wist not that the skin of his face shone." There will be a shining forth unhindered of the inner glory of the living Christ that draws all men to Him. I have never forgotten the challenge that came to my own soul when I came across the words, simply recorded, concerning Jesus: "They came to him." He never invited them to come. They came! Then I found myself thinking in

terms of contrasts of the average impression of the average Christian.

I wonder how many people you have drawn to Christ. I wonder how many people you have driven away. Are you the only Christian in an ungodly home? It may be that you have a pretty raw deal and a pretty rough time. You have been praying a long time, but I want to tell you that prayer is not enough.

You are very faithful in the life and work of your church; your minister looks on you as one of the best members he has and you never miss a meeting. But the one thing that matters in your home is the quality of life, the beauty of character that you reveal. It is no good saying you are a Christian if He cannot be seen in you.

May the beauty of the Lord our God be upon us. And may that revelation of God in form and color that we have all around us be matched by a revelation of Christ in all His loveliness in your life, in your home and in your church, for His name's sake. ♦ ♦ ♦

Unto the Coming of the Lord

By A. B. SIMPSON

The true attitude of the followers of the Lord with respect to the coming of Christ is described forcibly and fully in First Thessalonians: "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven" (1:9, 10).

It is a pose of active and intense expectation and preparation for His advent. It means the turning of the strength of our life toward that blessed hope and all that it is to bring us, as well as all that it involves on our part in coöperation and preparation.

Beloved friends, are the strength of our life, our business, our investments, our ambitions, our plans, our personal friendships, our visions of the future, all focused in this supreme desire and expectation? Are we living under the power of the age to come and unto the coming of the Lord?

If we are, our Christian work will be special work, emergency work, work that has a definite bearing on the preparation of the world for the Master's return. If one reason of

His own delay is that our loved ones may yet be gathered in, surely we should be working with redoubled earnestness for this, too. If He is tarrying until His Bride shall be complete, prepared, robed and adorned for the marriage of the Lamb, how this should inspire us in calling the slumbering Church of God to awake to the nearness of His appearing!

If the day of grace is soon to close and the little flock to be withdrawn to meet Him in the air, what manner of men and women ought we to be in exhorting one another daily, while it is called today, and so much the more as we see the day approaching.

And surely this ought to lend wings to our missionary zeal and make each one of us like the angel flying in the midst of heaven, having the everlasting gospel to preach unto all them that dwell upon the earth.

Oh, let us see to it that the whole bent and strength of our life and being are turned, like the Thessalonians of old, "to serve the living and true God; and to wait for his Son from heaven," that "when he shall appear, we shall be like him."



DAVID R. ENLOW, Reporter

AT HOME

Homes and jobs for Cuban refugees sought: The Baptist World Alliance, from its relief headquarters in Washington, D. C., has issued an appeal for homes and jobs for three hundred Cuban Baptist refugees. Rev. A. Klaupiks, relief coördinator for BWA, said the three hundred were among some thirty-two thousand homeless Cuban refugees in Florida.

Religious giving in 1960 reaches \$4.18 billion: The American Association of Fund-Raising Counsel has reported in New York that total religious giving in 1960 for all faiths reached an estimated \$4.18 billion—compared with \$3.9 billion the previous year. This figure amounts to about 51 per cent of the \$8.2 billion grand total of philanthropic giving last year.

Study portrays Sacramento church life: A recent religious survey in Sacramento, Calif., showed that its population has grown twice as fast as its local church membership. Only one-fourth (24.9 per cent) of the 500,719 residents are members of the city's churches. In a breakdown of figures to church members, 18 per cent are Catholics and 33.5 per cent are Protestants. Baptists, Lutherans and Methodists are the largest Protestant groups. The survey revealed 2,559 Buddhists.

How to "clean" church rolls: The Central Baptist Church, of Quincy, Ill., has come up with a policy by which inactive members automatically drop themselves from the church roster. The church adopted this statement: "Any member who has been absent from the church for the period of one year without manifesting an interest therein by communication with the church or contributing to its support, will by his own action be placed on the 'record' or 'inactive' roll. Persons so carried on this 'record list' shall not be counted as members and shall have no rights of membership." The policy does not affect the sick or shut-ins who cannot attend.

Pastors ask integration in Texas Baptist colleges: Without a dissenting vote, the Baptist Pastors Conference of Houston has passed a resolution calling for desegregation of all Southern Baptist colleges in Texas. Officials of the Baptist General Convention of Texas were asked in the resolution to use their influence in getting the governing board of each school to bring about integration.

ABROAD

Mission for ex-priests in Bolivia: The *Mision de Cristo Redentor* (Christ Redeemer Mission) is the name of an organization to be established in Cochabamba, Bolivia, for the purpose of bringing together converted Roman Catholic priests and establishing them in the Christian life. The Bolivian Indian Mission, which has a strong work there, will give the necessary help and backing until the organization is able to stand on its own.

FEBC pressing for capacity operation: The Far East Broadcasting Company, with transmitters in the Philippines, San Francisco and Okinawa, is endeavoring to put all of them on capacity operation to bring the total program hours to 980. This capacity will be reached with the full use of the fifteen transmitters which are already built and which have a potential listening audience estimated at one and two-thirds billion. This will put FEBC at the head of the short-wave programming list. Russia now leads with 975 hours weekly.

PEOPLE

Former Gordon president dies: Dr. Nathan R. Wood, eighty-six, president-emeritus of Gordon College and Gordon Divinity School at Beverly Farms, Mass., died on March 26 in Portland, Ore. It was under Dr. Wood's leadership that Gordon was organized into a degree-granting institution in 1919 and later into a college and a graduate school of theology. Among Dr. Wood's best known writings are *The Secret of the Universe*, now in its tenth printing, *The Open Secret of Christianity*, and *Seven Lamps of Fire*.

PEOPLE SAY

Billy Graham on Peace Corps: Evangelist Billy Graham warns that the Communists will make mincemeat of President Kennedy's Peace Corps and it will be "one of the most miserable flops in history" unless American youths participating "are deeply dedicated to Christianity." The evangelist reminded his audience that America already has a gigantic peace corps successfully at work. "We have tens of thousands of American missionaries in over eighty countries of the world living with the people," he said. "They have built hospitals, schools, and taught the primitive peoples of the world agricultural and industrial techniques. They have taught them how to read and write and, above all, taught them to believe in a gospel of love."

SIGNS OF THE TIMES

Atheists organize in North Korea: According to news via Hanoi Radio, a Society for the Dissemination of Scientific Knowledge—counterpart of a similar atheistic organization in the Soviet Union—has been established in Communist North Korea. The radio report said branches of the society are to be formed in "every factory, office, school and village," with the support of the Red government.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

The Influence of a Christian Home

The Christian home and its radius of influence. If you were to select a number of communities at random and make a canvass of each one the chances are that you would find more than one Christian family in each community. If you were to limit your canvass to a particular street in that community you might find one Christian home. To find two or more Christian families in a row would be rare, and a whole block in which every home was a Christian home would be practically nonexistent. Even in an area where there is a strong evangelical church there is no such thing as an entirely Christian neighborhood. This places a responsibility on each Christian home to establish a radius of influence in its immediate neighborhood.

How many Christian homes of today are ready to accept that responsibility and are truly making that influence felt in the community? If the number seems small perhaps it is because the Christian influence has been weak within the family itself.

Christian influence within the home. The strength of the Christian family is evidenced first by an expression of Christian witness in everyday family relationships. To cultivate an atmosphere in which this influence may be felt, there must be a time set aside during which the family worships together. There must be time for counseling and prayer and the sharing of individual problems. And then, too, there should be time for doing things that are relaxing.

The influence of the church in strengthening the home. The earliest records we have of God's dealings

with man reveal that the home and family were His plan as the essential unit of society. The influence and atmosphere of the home so completely surround the individual during the formative years that in large measure they determine his character and destiny. However, the complexities of our day tend to undermine the family unit and the increase in the breakdown of the home has been appalling.

In an attempt to offset the processes which are weakening family life the National Sunday School Office has developed a plan to help strengthen the home through the church.

It would be a step forward for any church in helping the "fellowship of families" which it serves to appoint a Family Life Chairman who would be responsible for establishing a continuing ministry to families. Such a person should have an awareness of the needs represented by the families of the church and should work closely with the pastor in creating a setting which would encourage families to share their church life together. This means not only providing a Sunday school class for each person but also developing a total program of family life education. This family emphasis will be strengthened through sermons, special services and literature. A shelf for family literature should be set up in the church library. A "Family Fun Night" should be planned at least twice a year. Parent-teacher meetings will develop a better relationship with parents as they co-operate in the Christian education of their children. Parents should be encouraged to turn to the church for

guidance in meeting the spiritual needs of their children.

This kind of family church life cannot be achieved immediately through any program or campaign. The plan offered by the National Sunday School Office can be only a means of focusing attention on the problem and its solution.

The influence of a Christian family in reaching another family. Mutual concern and burden for a neighboring family without Christ can be a means of strengthening and enriching the Christian experience of each member. They unite together in prayer for the particular family whom the Lord has laid on their hearts. They extend their friendship and interest by opening their home for dinner or a social evening, by planning an outing or picnic or perhaps a ball game or day at the beach. The Christian family by its harmonious and happy home life can attract those who do not know the source of peace that the Christian has.

What a wonderful privilege it would be for a Christian family to bring another family into the fellowship of the church! Not only is the church built up, but families are strengthened, enriched in their own spiritual lives and brought closer together as a church. Such a witness can have an ever-widening outreach, the eternal results of which cannot be estimated.

For a packet of materials which will help your church to focus its attention on the family, send \$2.00 to the National Sunday School Office, 260 West 44th Street, New York 36, New York.

Dr. Torrey Johnson to Speak at Council Leadership Conference

The Sunday School and Youth offices are planning a special leadership conference the day the General Council opens, May 17, at 1:30 P. M. The meeting will be held in the Veterans Memorial Auditorium, Columbus, Ohio.

The theme is "Gateways to Our Resources." Stimulating workshops will be offered on a variety of subjects: "Hi, Neighbor," "Missionary Education," "VBS," etc.

Dr. Torrey Johnson will speak, emphasizing evangelism through the extension ministries of the church. An innovation of the meeting this year will be a preregistration schedule. Sunday school and youth leaders in the Columbus area are urged to attend this special conference.

Communists Seize Tribes Pastor

By CHARLES E. LONG

IN the darkness of a moonless night evil men laid hands on Mr. Ghao and carried him into the jungle. He was pastor of the Jarai church in Pleiku, Viet Nam. He has not returned. On February 13 he disappeared and to date (March 2) no one has heard from him.

There are two stories in circulation to explain Pastor Ghao's being taken. One is that Communist terrorists took him to "re-educate" him. The other is that non-Christians in his wife's family accused him of crimes against the Communists. If the latter is true then he is probably dead. The people in the area from which he was taken are of this opinion. We are still clinging to the hope that he is alive. The cruel men who took him were not hindered in conscience by the fact that he is the father of five small children.

We are stunned when we realize what a tremendous loss Ghao's continued absence will be. We do not want to believe that this voice is stilled from telling the love of God. Our hearts are weighted with sorrow because he is gone. Please pray for him should he be alive. Pray for his children. If they have to return to their pagan village they may never know fully the Light of life.

Around the world a battle is on for the souls of men. Sometimes the battle takes on physical aspects as has the battle for the Jarai people of Viet Nam. Let us pray for all who are bearing the Light in the midst of darkness.

Ghao and his two brothers first heard of Jesus through an uncle who had listened to the gospel in Banmethuot and had believed. The light of God had shined into their hearts and they had experienced its transforming power. He and his younger brother went to the Bible school in Banmethuot and Ghao became a burning and a shining light among the villages of the Jarai people. Many of them turned to Christ.

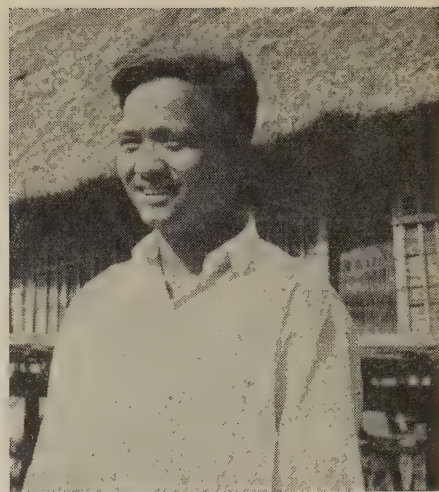
Through all the war years and in the face of many troubles Ghao stood as a faithful witness.

It is the Light of God that is so desperately needed by the tribespeople of Viet Nam. Their whole lives figuratively and literally are surrounded by darkness. Their longhouses have few windows, and in the night gongs clang and drums beat to accompany the drinking of alcohol from huge jars. As the men drink, the intoxicating brew further fogs their darkened minds. It is true of them that men love darkness rather than light, because their deeds are evil (John 3:19). In the darkness of early morning while the mists cling to the earth the Jarai slay their animal sacrifices for the spirits.

Last fall Ghao preached in the village of Ken. An insane man was there, kept prisoner with his feet fastened in a heavy log for fear that he would set fire to the village houses. Ghao knelt beside this poor, miserable wretch and prayed for him. After he prayed and talked to him the man threw away his pipe and said that as a Christian he would not smoke any more. We wondered at this bold act of an insane man. When we had opportunity to return to that village four months later we noticed that the man was not in prison. Ghao asked, "Where is he?" The reply was, "He is out working in his rice field. He has been well since the day he believed."

In September, 1960, Ghao was seriously ill with mumps and complications. God raised him from that. May the Lord now save him from death at the hands of evil men. If his earthly life is done then we will rejoice with him, knowing that he is with "the saints in light."

Only four pastors are left to carry the work in this great field. One will be returning to Bible school this year. They need your prayers at all times, that they may have liberty in ministry.



C. E. LONG

Mr. Ghao, who disappeared in February

Conference Etiquette in Guinea

Describing the national church conference in N'Zerekore, Guinea, Africa, Miss Lucille French writes:

We discovered that there was a certain etiquette to be observed. Everyone must be *clean*. The welcome service was in session even though only about one-fourth of the nearly two hundred delegates had arrived. Singing announced the arrival of another truckload of people, and soon they were coming into the church, their faces red with dust. The congregation was scattered about the church and seats were hard to find. ("It will be different after tonight," announced the layman in charge. And it was. Each row was carefully "packed" before another was started.) Abruptly the service was dismissed. "Why these folk haven't had a chance to wash their faces!" (The last groups arrived during the night. One lad had offered to take seven men into his hut; he received a truckload.)

Everyone must be *awake*. No one who attended will ever forget Albert. He was especially busy that first morning. Walking up the center aisle like an old Puritan, he would peer down the row where he had spotted a sleeper and motion to someone to nudge the offender. Then solemnly he would point first to the sleeper's eyes and then to the speaker's face. There were five services a day and they were long, with three or four interpreters, one after another. As the conference progressed there were more and more special numbers. We stirred our-

(Continued on page 14)

Fifty-one Glorious Years in Japan

THE STORY OF MISS MABEL FRANCIS

By DOROTHY C. HASKIN

IN 1909 when Mabel Francis came as a missionary to Japan all the men and women wore kimonos. Now in the cities all the men and most of the women wear Western clothes. Then they all wore cotton footlets and wooden *geta*. Now the *geta* are worn occasionally, but most of the men wear Western shoes and some of the younger girls even wear French high heels. Then the only vehicle seen was the ricksha. Now everyone rides bicycles and in trains and cars.

As the new missionary trudged the muddy village roads children would stare, then call, "Come, see this interesting thing that is passing by." Now the foreigner has become commonplace. Too, Miss Francis has seen a change in the beliefs of the people. When she came they believed implicitly in the deity of the emperor. That certainty was taken from them by the loss of the war. They became a confused people and the majority of them have turned to materialism for security. Some, however, have come to believe in Christ as Saviour. Miss Francis' sterling faith has helped to firmly plant the Church of Christ in Japan.

Now eighty years old, Miss Francis has been an Alliance missionary for fifty-one years. There was one period of twenty-five years in Japan without a furlough. During World War II she was under house restriction for one year and was interned for two years. Yet she came out of that to speak a good word in behalf of the guards and to take part in the rebuilding of the Alliance Church in devastated Hiroshima and on the island of Shikoku.

Pastor Kuwabara, who has known her for thirty-three years, said, "She is a treasure in the spiritual world of Japan. The secret of her tenderness is her communion with Jesus. She



Miss Mabel Francis

gets up at four o'clock every morning, prays with Jesus and comes downstairs filled with His glory."

Her ministry for the Lord began very early. When she was sixteen she was teaching in a country school. A Christian young man died in the village and was buried in the schoolyard. At his grave she used to pray. One day the Lord said to her: "You are the only person in this town who knows God. Why don't you tell them about Me?" Convinced that she must, she called a meeting at the schoolhouse the following Saturday. The room was full, and after she had spoken revival broke out. A neighboring village heard what had happened and called her to preach to them. She has been preaching ever since.

While still in her teens she attended a Christian and Missionary Alliance convention, and there the Lord told her, "I want you to spend your life in Japan." She agreed, but did not get to Japan until she was twenty-nine. There she found a Japanese grammar and a girl who did not know any English. All day long Miss Fran-

cis would read sentences to the girl and the girl would correct her pronunciation. She was desperate to get the language so that she could reach the people with the message of Christ.

By the end of a year she was preaching simple sermons. Few listened to what she said. If she paused to get her breath, she could hear them say, "But how do you think she gets into her clothes?" The people were convinced that "no one can be as kind as she pretends to be. She is a spy of some kind." Yet the Shobara church was organized in those early years and still is active.

In 1922 Mabel Francis was joined by her widowed sister, Anne F. Dievendorf. Their brother, Thomas Francis, had also come to Japan. He began the work in Matsuyama where Miss Francis was to spend most of her life. Kawada San, a brilliant old lady, invited him to use her house for meetings. She told him that she had decided for herself that there was only one God. When he preached Kawada used to interrupt him by saying, "There, didn't I tell you that?" She was soon saved and led a number of her friends to Christ.

At Fukuyama Miss Francis met Ogata San. He had tuberculosis of the spine and the doctor had told him that there was no cure. A friend invited him to evangelistic meetings. He was greatly touched by the story of the Prodigal Son and realized he had a loving Heavenly Father. The next few days he was so cheerful that his wife thought he had lost his mind. He did not think about his back until he found, at the barber's, that he could turn his head. When he took off his brace he found he could turn his body in any direction, and so he went to the doctor. The doctor told him, "This isn't the body

ou have been bringing here. What happened to you?" "Nothing, except that I met my Heavenly Father." That is fortunate, for you are healed."

Ogata San went to Bible school and became the pastor at Matsuyama. Throughout the years he and Miss Francis worked together. Then war clouds threatened. Japan attacked Korea, and then China. The Japanese people are proud of spirit and thought they could conquer the world. Preaching became more difficult, and the Alliance Mission decided that the church would do better if the missionaries withdrew.

This brought about a crisis. The board wrote that Miss Francis should return home, but God had told her to spend her life in Japan. The Lord asked, "Would you be afraid to stay here and trust Me if the Board withdraws its support?" She was, but God promised, "I won't forget you." He realized then in a new way what it means to be indwelt by Christ.

Those were sad days. All Christians in Japan were forced into the Kyodan (united church). At the opening of each service they sang a song and had a minute of silent prayer, looking toward Tokyo. Miss Francis told them, "They can't make you pray to anyone but God." Slowly, however, members began drifting away, and the people were so concerned with the war that no new people came to the services.

On December 8, 1941, the servant girl hurried into the house and said, "Sensei, it's come!" Japan had attacked the United States. The next morning Mrs. Dievendorf, whom she had not seen for a year, was interned, and Miss Francis was put under house arrest. She had to sign a paper brought by the police, stating that she knew she was an enemy. She also had to write down the names of anyone who visited her and what they talked about. The people were so bitter that she did not go out on the street.

Miss Francis asked the Lord, "What shall I do now?" He sent three sick people to her. She decided, "If I can't have a preaching place, I'll have a hospital." She nursed these three for nearly a year until the police came and said, "You are to leave here tomorrow morning

at nine o'clock." Even as they spoke, the Lord told her, "Don't say anything. Just do what they tell you."

That night the Christians came to say good-by. They made arrangements for her three sick people. When the police came in the morning the leader said, "If we walk with you it will make you ashamed, so we'll walk ahead and you follow." She followed in the misty rain, and the people stood under the eaves of their homes, waving to her.

By ferry and train she was taken to Yokohama. International law says no one over sixty shall be interned, but the fact that Miss Francis was sixty-one made no difference. Her sister, too, was brought there, and it was a great comfort for the sisters to be together. Thirteen women, all missionaries but one, were confined in a single room. It was so small that when they lay on the floor at night no one could go out without stepping over Mrs. Dievendorf's head. They were served whatever food was the cheapest and little of that. It was so unpalatable Miss Francis could not eat. Then Red Cross packages began to arrive, with canned corned beef, raisins, sugar and other items. Without them she could not have lived.

When the building was set afire by a bomb the women were told to pick up what they could carry and get out. All night they moved from place to place, keeping ahead of the fires. The morning light revealed charred bodies, smouldering ashes of homes and a despairing people. Eighty-eight towns, clusters of flimsy wooden houses, were almost completely destroyed by fire bombs in the last year of the war. The women internees were put into a room in a Catholic hospital, with less comfort and less food than ever. The Japanese people were suffering even more; some died of starvation.

One day Miss Francis found everyone gathered around the radio, crying. They were anticipating that the emperor would order the entire nation to commit suicide. Instead, for the first time in history, he personal-



Dorothy C. Haskin, writer for World Vision, Inc., and author of books and articles, has been visiting mission fields in the Far East.

ly announced the surrender. The war was over—Miss Francis and Mrs. Dievendorf were free to leave.

But the Lord said, "Not yet." A friend, Miss Kawai, invited the sisters to stay in her home, and for six months the sisters visited the wounded soldiers in the cold hospitals. American soldiers gave them chocolate bars which they cut into pieces and distributed. Speaking comfortingly to the Japanese soldiers, Miss Francis would tell them, "You have lost the war, but God has something for you yet." Many took courage and some confessed Christ as Saviour.

When she returned to Matsuyama the major government heads and school officials greeted her: "We're so happy you've come back. We welcome you."

Matsuyama had been largely destroyed by the war. The church and the mission house were gone. The pastor was living in the front entrance hall (where guests remove their shoes) of a friend's house. The two sisters could find only one small upstairs room in which to live.

Also, they found what is probably the widest ministry of their lives. The Japanese people were completely discouraged. They had been told that their old beliefs of filial piety and emperor worship were wrong. They did not know what to believe. Mrs. Dievendorf, a teacher, was invited to speak in the schools and Miss Francis was asked to hold women's meetings all over Shikoku. They told them that the Bible said it was right to honor one's parents and to respect the emperor, only they must go beyond that and believe in Christ. Hundreds believed and hundreds more heard the gospel for the first time.

Miss Francis, however, was not content alone with bringing people to a saving knowledge of Jesus Christ. She knew they must have a church building in which to meet and to which they could invite others to hear the gospel. There was land for a chapel, but there was neither money nor material. When she heard that the United States Army was leaving Matsuyama she decided to ask for any old chairs that they might be leaving behind. Anything would be a help. The two sisters, one now



A. PAUL MCGARVEY

On the occasion of the hundredth anniversary of Japan-U. S. relations, Miss Francis was among those honored by the government of Japan for outstanding service to the people. Following the dinner, at which gifts were presented, about 300 friends gathered in a city hall to congratulate Miss Francis.

seventy and the other sixty, went to the office of the military police. The commandant, an Irishman, looked at them in amazement and asked, "Well, girls, where did you come from?"

The "girls" explained their need. He nodded his head and told them they could have a hut of thick plywood and corrugated iron with its wiring. He had been going to tow it into the ocean. The only proviso was that they had to move it within three days. Miss Francis and Mrs. Dievendorf borrowed hammers from the army, got a few Christians to help them and began tearing down the building, piece by piece. They managed to get the building down, but moving it was impossible. The colonel remarked, "You girls must need some help to move this," and ordered it taken over to the church property. Out of the lumber and fixtures they were able to build a chapel in the country, as well as part of the Matsuyama mission home and church. The building of the roomy house and the church, which has since become a kindergarten, and the building of the new large church, are not less than miracles brought about by God through the prayers and the persistence of the two sisters.

Miss Francis also helped to rebuild the Alliance Church in the stricken city of Hiroshima. Several victims of the atom bomb attended the first meeting. One of them was saved that night.

All in all, Miss Francis and the

small group of pastors and believers built or started to build seven churches, and were conducting a Bible school in two small, crude buildings when new Alliance missionaries came to Japan in 1952. How warmly they were welcomed!

Their return made less responsibility for Miss Francis, but, though she was over seventy, it did not mean retirement. She has continued her work in Matsuyama, and is teaching two regular classes each week, preaching regularly once each month in the church and has two preaching places where she goes every other Tuesday. Besides, her time is constantly taken up by those who come to her for counsel. She has reached more people with the gospel since the war than she did in her thirty-five years of ministry before the war. All the years have been glorious years with God. ♦ ♦ ♦



Peace

*Peace has unveiled her smiling face,
And woos thy soul to her embrace:
Enjoyed with ease, if thou refrain
From selfish love, else sought in vain;
She dwells with all who truth prefer,
But seeks not them who seek not her.*

*Yield to the Lord with simple heart,
All that thou hast, and all thou art;
Renounce all strength but strength
divine
And peace shall be forever thine;
Behold the path which I have trod—
My path till I go home to God.*

—MADAME GUYON.

CONFERENCE ETIQUETTE IN GUINEA

(Continued from page 11)

selves on the backless benches when we realized all that this conference represented. We especially roused ourselves when we became sleepy to keep from being disgraced—Albert would have found us too!

Everyone must be *quiet*. There was to be no talking in the church, not even in the aisles on the way out. "Does that glorify the Lord? Isn't the yard the place to greet people?" We admitted the yard was nice. Palm fronds had been placed in the fence all around, giving a degree of privacy for cooking, eating and visiting. A shelter had been built beside the church for the overflow.

Conference messages. "As with rice there is the hull which is not edible and this must be laid aside to get to the kernel, so this morning we come to the real kernel, the heart, of our spiritual meal—the Word of God which is to be presented to us now." With this African introduction we recall the conference speakers, about equally divided between the Africans and the missionaries, as the former planned it. "We must work with willing, joyful hearts," said Pastor Paul Keita. "Is there any reward for service in a complaining spirit? Not every wife who sings as she sits by her cooking pots has joy in her heart." And the audience laughed as they thought of the little ditties of complaint.

Paul Koikoi said: "As the tricolor flag of our Republic stands for 'work, justice and unity,' so the symbol of our new Guinea church must be work, love and prayer for the purpose of bringing the lost to Christ."

Most of the special musical numbers were strictly African. The Nongo (Kissi) group was there with its shakers and drum. The Kono Christians had a song in their own language—a tribe of 60,000 without even a Christian worker at present.

After a message on the harvest and the harvester, Pierre Yamo prayed. "Lord, we who were once this harvest field when others came from far away to bring us the gospel, we are the ones whom You are now seeking to send out as laborers to bring in Your harvest."

Congo

Legal status is essential to the national church organization in Congo. It assures government recognition of the church and its right to carry on all legal, financial and other matters. Such advantages were impossible under colonial rule when all national church affairs had to be sponsored by the Mission. However, legal status is now possible. Pray that it may be obtained in God's appointed time. While legal status is an advantage, it also poses a threat. A bitterly anti-Mission clique wants to use this recognition as an occasion to expel the missionaries. Guidance and grace are greatly needed in this matter by both the church elders and the missionaries. . . . Thousands of tracts are printed monthly at Kinshasa. Publication is only half the job, however; the tracts must be put before interested readers. Four missions are cooperating in this project. Pray that God will use this means to attract many to Himself.

Viet Nam

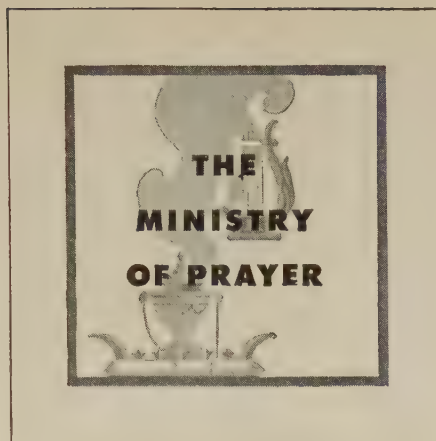
Rev. N. R. Ziemer is spending almost all time preparing the manuscript for the printing of the New Testament and Psalms in the Raday language. The revision work on the New Testament was completed more than a year ago, but the Psalms are not yet revised and corrected. It is felt that this is a most important and urgent need in the light of political uncertainties. Pray for its completion. . . . Plans have been submitted for the building of a missionary residence at Dac Lac (the Lake) in the Anong area. Pray for speedy approval of the application and for the soon occupation of this important center.

Cambodia

For several years the provincial capital of Kompong Thom has been occupied as a mission station, but to date the government has not granted authorization to open a chapel or church center here. In mid-February, through the faithful ministries of the missionaries, even teen-age boys prayed for salvation. Pray for these boys, that they might grow in the strength of the Lord and form the nucleus of a strong indigenous church in this town. They are all from heathen families and will feel the opposition of the enemy.

Thailand

Praise God that Mrs. C. L. Gardner has been able to return to Roi Et (2/22/61 issue). Pray that even as she gradually regains her normal strength, she will be granted supernatural strength for each day's task. . . . In December, 1958, we praised God for the salvation of Nai Luang in Loey Province. Pray now for the salvation of Nai Yang's wife and also of Nai Liam, a neighbor. Both are seriously thinking about salvation because of Nai Yang's witness. . . . With the return of Rev. and Mrs. Wayne Persons from furlough, Loey is again open. They request prayer for the two Sunday



morning services, for one couple that is not living for the Lord, for a Sunday afternoon meeting for teachers, and for the beginning of a young people's work.

Colombia

Vitonc6 is the town where in December, 1959, forty Christian Indians were captured, tortured, whipped and put in stocks. Two Indians almost died from deep head wounds, one losing consciousness for more than three hours while his feet were in the stocks and blood ran from his head. In February, 1961, almost within sight of that jail, a great Indian convention was held with some three hundred and fifty Indians attending. Although the work is only three years old, it is developing into a strong gospel center because of the fervent testimony of the Indians in their own language. As the last service of the convention came to an end on Sunday with the serving of the Lord's Supper, the Indian governor and members of his council arrived to present to the missionaries a written order from the mayor to suspend all gospel services or suffer the sanctions of the law. Pray for the Indian Christians who may be persecuted again for their faith in Christ. Praise God they have learned to suffer with joy for the Lord's sake.

Ecuador

From our jungle station in Dos R6os comes a request to pray for the little group of believers in Latas who are buying a lot for a church building which they hope to erect soon. Pray that the transaction for the lot will go through without difficulty and that the loan for the lot may be paid quickly so that they may begin building. At present they are meeting in a home of one of the believers. . . . Continue to pray for an awakening among the Salasaca Indians. . . . Pray for God's direction in the building plans for the Bible institute in Guayaquil (9/21/60 issue).

Peru

May 1 is registration day for the Bible school at Huánuco and classes will start May 2. A number of young people have expressed their desire to prepare for the Lord's work, but their big problem is lack of funds. Pray that God will give

these precious young people the faith to trust Him for the supply of their needs. The field is greatly in need of trained preachers. . . . As yet a dean of women has not been found for the Bible institute. Pray that God will supply the right one for this important work. . . . The owner of the building where the Alliance congregation meets in Chimbote has asked them to leave. It is not easy to find a place in this rapidly growing city where most property owners are Catholic and are not interested in renting to an evangelical church. Pray for the missionaries and the church leaders as they seek a place; pray that the congregation will be financially enabled to purchase land and erect a suitable building.

China-Hong Kong

Praise God for the attitude of the national church which has taken the second step toward full self-support (4/20/60 issue). This is testing their faith, but they are bravely stepping out in dependence upon God's Word. Pray that as the Mission and the national church press toward this goal, both groups will be given wisdom, patience, love and understanding so that the present degree of good fellowship and co6peration will be strengthened and even increased. Pray for the Chinese executive committee and for each pastor who is endeavoring to lead his congregation into this experience. Pray especially for Rev. Philip Teng, chairman of The Alliance Church Union. . . . Pray for the revision and publication of Dr. R. A. Jaffray's *Commentary on Revelation* which is to be completed this year in commemoration of the fiftieth anniversary of the founding of the China Alliance Press. This is a much-needed publication because very little is available on this subject. However, it can be done only through special gifts. The Foreign Department has approved the field's appealing for \$2,000 US to use in putting this publication into the hands of Chinese church leaders. . . . During the Chinese new year (1/25/61 issue) many indicated a desire to receive the Lord when they attended the special meetings held in many of the churches. Praise God for this; pray it will mean a strengthening of the work of the Lord in Southeast Asia.

Indonesia

The government now censors and controls the publication of all newspapers, magazines and books. Paper is scarce and newsprint is rationed. Controls and red tape sometimes mean months of heartbreaking delay. But thank the Lord we have not yet been forbidden to print and distribute Christian literature in this predominantly Moslem country. The mild-mannered people of this land on the equator are fast becoming literate, and they have an insatiable craving for books and printed material. Pray that we may, by means of the printed page, get the gospel out to those who know not Christ.



JAMES B. HARR, Reporter

The New Generation

To Mr. and Mrs. William A. Brown, Hythe, Alta., a daughter, Lori Lynn, on February 5.

To Rev. and Mrs. John A. Fitzstevens, Viet Nam, a son, Melvin Dean, on March 28.

To Rev. and Mrs. Alvin Martin, Regina, Sask., a son, Darrell John, on March 7.

To Rev. and Mrs. J. M. Schroeder, Vermilion, Alta., a daughter, Cynthia Elaine, on March 2.

To Rev. and Mrs. J. Norman Jamieson, Calgary, Alta., a son, Randall Norman, on March 3.

Pastoral Changes

Rev. Berman G. Smith, Columbus, Ohio.

Rev. L. K. Correll, Ashland, Ohio.

Rev. Robert Kenny, Lambert, Mont.
Rev. Arnold Johnson, Arlington, Jacksonville, Fla.

Rev. C. W. Zweigart, Olympia, Wash.
Raymond B. Glass, Orange, Vt.

Rev. Martin Smith, Worcester, Mass.

Rev. A. Schellenberg, Pasadena, Tex.

W. L. Chappell, Jr., Carolina Beach, N. C.

Rev. H. Russell Graf, Arcade and Riceville, N. Y.

Rev. Joseph DeSerio, Addison, N. Y.

Rev. Richard R. Walker, Audubon, N. J.

Rev. O. Gene Bartmas, Union City, Pa.

Rev. David K. Muir, Turtle Creek, Pa.

Rev. Jerry R. McCauley, Cobbs Corners and Excelsior, Pa.

Daniel G. Rinker, Lake Shore, Pa.

Rev. Elmer Thiessen, Rolla, B. C.

Rev. Robert F. Montgomery, District Youth and Sunday School Secretary, Northeastern District.

Paul Argo, Austin, Tex.

Rev. Richard W. Colenso, Cass Lake, Minn., ordained February 15.

Rev. Robert V. Waggoner, Sauk Rapids, Minn., ordained February 26.

Evangelistic Meetings Held

Greenville, Ohio. Mr. William Weston, director of the St. Louis, Mo., Youth

for Christ, held eight days of meetings in the C. & M. A. church of Greenville, Ohio, March 19-26. Rev. Fred Isch stated in a letter to the WITNESS that during the services 146 people responded to the invitation to receive spiritual help, sixty-one of whom were seeking God for salvation. From the first service the church was filled. The congregation is looking to God for continuing revival.

Brunswick, Nebr. The Community Church of the C. & M. A. of Brunswick, Nebr., held six days of special meetings recently, with Rev. M. H. Olson, former pastor of the church, as speaker. "During the opening Sunday morning service," wrote Rev. Edward Masters, Brunswick pastor, "the altar and the platform were filled with people seeking the Lord." Every night thereafter spiritual victories were won.

New Church Begun in Jacksonville

Rev. Arnold Johnson, former worker in the New England District, is beginning a new Alliance church in Jacksonville, Fla. The church will be known as the Arlington Alliance Church. Mr. Johnson wrote recently that he would be glad to receive the names and addresses of WITNESS readers or their friends living in the area who might be interested in the ministry of a church there. Mr. Johnson's address is 1205 Clock St., Jacksonville 11, Fla.

Akron's Locust Street Congregation Moves to New Quarters This Summer

The sixty-four-year-old Locust Street Alliance Church, Akron, Ohio, will move into Cuyahoga Falls, a neighboring city of 48,000 people, this summer. During 1960 the present church site was sold for \$90,000 and a new six-acre lot was purchased in Cuyahoga Falls where ground-breaking ceremonies were held last September. The new church will not only continue to serve Akron but will also have a ministry among

Letters

India's Prohibition Not "Disastrous"

In The Religious Caravan of the February 22 ALLIANCE WITNESS I read an item, "India's prohibition seen as 'disastrous.'" I fail to see the disaster. In all my years in India (now more than thirty-five) the only place I have ever seen an intoxicated person, that is, reeling along the road, was in Kalimpong in 1950. No doubt there is drinking, but we are wonderfully free from drunkenness, saloons and the sights one is constantly faced with in America. The Indian government's accomplishment is far from disastrous, as far as I can see.—MARTHENA RANSOM, Khamgaon, India.



the 583,000 persons in towns within a fifteen-mile radius of the new location.

A special church bulletin pointed out that the Locust Street Church has contributed significantly to the history of the Alliance in the Central District. It was in this church, the bulletin claims, that the first young people's society in the Alliance was organized and the "Alliance institution known as the young people's rally" was started. Moreover, it was the Locust Street Church that introduced the Alliance missionary convention to Akron and was the progenitor of three other Akron churches: Lawn dale, Lovers Lane and Sawyerwood. On its honor roll Locust Street carries such contemporary notables as Rev. Harold M. Freligh, Rev. and Mrs. A. C. Marvin and Dr. and Mrs. A. W. Tozer.

Of the move Pastor Robert Turner said, "An Alliance work has been attempted before in Cuyahoga Falls, but this will mark the first successful establishment of an Alliance church there."

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Sunday

MATTHEW 27:45-51 (verse 50).

In human history there is something higher than wealth, power or brilliant gifts of intellect. Grecian history loves to commemorate the heroes of Thermopylae above all the other records of their country. Rome gloried in the legend of Horatius far more than in the pomp and pageantry of Augustus and Hadrian. . . . But there is no heroism like the story of Calvary, and there is no glory which shall ever be laid at the feet of the Lamb of God to be compared with the cross and the crown of thorns.—A. B. SIMPSON.

Monday

Jeremiah 38:1-13 (verse 6).

Come forth, ye men of God with brows of brass and nerves of iron and hearts big with the love of Jesus and the thunders of Jehovah's wrath against all unrighteousness. This age needs Jeremiahs to tell the truth, the whole truth, please or displeasure, dungeon or no dungeon, mire or no mire! To speak God's judgment prophecies and God's unvarnished truth in court and the mansion and the cottage and to all it may concern. Wanted: Jeremiahs!—WILLIAM BOOTH.

Tuesday

1 Peter 1:1-12 (verse 7).

God delights to increase the faith of His children. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say—and say it deliberately—trials, obstacles, difficulties, and sometimes defeats, are the very food of faith.—GEORGE MÜLLER.

Wednesday

MATTHEW 27:27-38 (verse 38).

Two souls went forth from the cross that day,

*Both dying by Jesus' side;
On either side with the Lord between,
But apart how far and wide!*

*For one went out to endless night,
Heaven open before his eyes,
And one went in with the Son of God
Through the gates of Paradise.*

—SELECTED.

Thursday

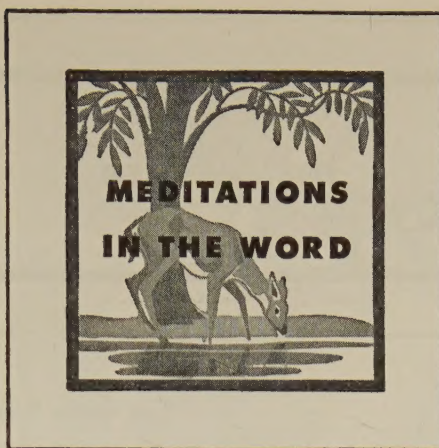
ROMANS 3:1-8 (verse 4).

The Holy Ghost comes to make Christ an actual, indwelling, always abiding Saviour. Christ saves me with a full salvation. Whatever delay there may be in the full enjoyment, if we trust Christ He will make His Word true. Then rest simply upon the word of promise. Resting means abandoning yourself to the object upon which you rest. Abandon yourself to the living Christ; let your faith rest in the promise and the love of Jesus—that is your only safety.—ANDREW MURRAY.

Friday

GENESIS 15 (verse 8).

Although Abram had believed God concerning his posterity (vv. 5, 6), he found



Edited by EDITH M. BEYERLE

difficulty in accepting the promise concerning his possession of the land: possibly because of the magnitude of the enemy nations. He asked for an evidence, little dreaming that it would come through "great darkness" and subsequent revealing of God's secrets. We will never know in time what his reactions were to such an answer. Neither do we know what God's reaction to our requests will be when we seek for an evidence to some definite promise. It may be *darkness with revelation* rather than *light with exultant joy*.—PAMEIL.

Saturday

ACTS 5:25-33 (verse 31).

Repentance—yes, it is a gift from God. And there are Christians that need that gift. . . . God does not force us back into His will. The father did not send a chariot into the far country and bring back the Prodigal Son. The Prodigal Son had to come to himself; he had to change his mind. He had to see that his father was right and that he was wrong, and then humbly to retrace his steps.—A. LINDSAY GLEGG.

Sunday

MALACHI 3:8-15 (verse 10).

"Prove me." There are two ways of getting out of a trial. One is to simply try to get rid of the trial, and be thankful when it is over. The other is to recognize the trial as a challenge from God to claim a larger blessing than we have ever had, and to hail it with delight as an opportunity of obtaining a larger measure of divine grace. Thus even the adversary becomes an auxiliary, and the things that seem to be against us turn out to be for the furtherance of our way.—A. B. SIMPSON.

Monday

1 CORINTHIANS 12:4-13 (verses 4, 11a).

Fully believing that the gifts of the Spirit were not to be taken from the church, I feel assured that our faith ought to exercise and claim their use now. The salvation aimed for by all should be present release from sin and the power of Satan. If this is attained then the whole advantage of Christ's life, death and resurrection will be secured. Healing is as much a part of this as any verbal proclamation of the good

news. The ministry of healing, therefore, cannot be divorced from the duty of the missionary.—A. B. SIMPSON.

Tuesday

JOEL 2:11-17 (verse 17).

Today our need is spiritual leadership, beyond that of mental and personality genius, that will lead us out of our chaos. It must be leadership that has met God face to face in the great climaxes of forgiveness and cleansing, and with a divine call to deliver the people. Such leadership must continue to meet God daily in life's busy concourse.—C. L. BLANCHARD.

Wednesday

JOHN 1:1-15 (v. 14a).

*What was the price He paid,
That which He bore for me?
A "stranger and alien," alone
He died on Calvary.*

*A "stranger," to make me a friend;
An "alien," to give me a home.
Great Stranger, I fall at Thy feet,
No longer from Thee will I roam.*

—ANONYMOUS.

Thursday

ACTS 1:3-14 (verse 14).

Not many days after this, in answer to united and continued prayer, the Holy Spirit did come upon them, and they were all filled. . . . Since the days before Pentecost, has the whole church ever put aside every other work and waited upon God for ten days, that that power might be manifested? We have given too much attention to method and to machinery and to resources, and too little to the source of power.—J. HUDSON TAYLOR.

Friday

ISAIAH 50 (verse 5).

The "opened ear" of the bond slave (Exodus 21:6) involves two things: service and suffering. In the passage before us the emphasis is put upon the latter and is a prophecy concerning our Lord's crucifixion and the circumstances which preceded the actual death. He had experienced a brief lifetime of fruitful service, with the customary suffering involved therein. Now all is climaxed by the tragedy of the ages. Service and suffering go hand in hand and we cannot avoid the latter if we are faithful in the former.—PAMEIL.

Saturday

GENESIS 37:20-27 (verse 20).

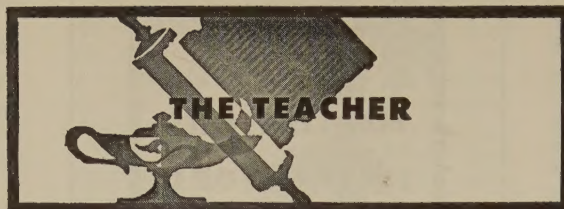
There is a fable of an eagle which was jealous of another that could outfly him. He saw a sportsman one day and said to him, "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into his arrow. So the eagle pulled one out of his wing. The arrow was shot but did not quite reach the rival eagle; it was flying too high. The envious bird kept pulling out more feathers until he lost so many that he could not fly. Then the sportsman turned around and killed him.—D. L. MOODY.

April 23, 1961

LESSON TEXT—
Job 21:19-34

GOLDEN TEXT—
Job 28:28

DEVOTIONAL READING—
Psalm 119:33-40



By Harold J. Sutton

April 30, 1961

LESSON TEXT—
Job 42:1-12a

GOLDEN TEXT—
Jeremiah 9:23, 24

DEVOTIONAL READING—
Psalm 34:1-8

When Human Wisdom Fails

Zophar argued that suffering is always the result of sin. Job must have sinned else he would not be suffering. Not so, protests Job. We agree. There is a suffering "according to the will of God" (1 Pet. 4:19). They who thus suffer do so not because they need it but because they can stand it. The suffering saint becomes the backdrop upon which the many-sided gem of God's sustaining grace shines with an eternal glow. Suffering then becomes the window through which men gaze on the results of redemption.

(1) *The wicked are punished* (Job 21:19-21). It is not altogether true that men are punished in their offspring. Overlapping, yes. Yet men do reap the evil they have sown. "He [God] rewardeth him." God never punishes the wrong man. If punishment came only to one's posterity (and only after one's death) where were his punishment? Punishment must be that which a man senses and sees. The law of sowing and reaping is of the warp and woof of things terrestrial.

(2) *Human wisdom is not enough* (Job 21:22). Queries Job, "Do you attempt to instruct God? Can one tell God anything He does not already know? Can the finite improve on the thought processes of the Infinite?" By the phrase "seeing he judgeth those that are high" Job is suggesting that the lesser is contained in the greater. He who orders the affairs of angels will not be at a loss to guide the destinies of humans. Every man's best possible future is in the hands of the Almighty—if the man wills it so.

(3) *All have a common end* (Job 21:23-26). "One" is the prosperous man who dies in his prime. The gatherer of life's good things is himself reaped. "Full strength . . . ease and quiet . . . full of milk, and . . . moistened with marrow," all these did not save him. Nor will it save us. "Another" is the man who "dieth in the bitterness of his soul, and never eateth with pleasure." Trouble was a constant companion and no meal was free of its menacing shadow. Both are "alike" at the end (v. 26). It is dust and worms for each. Write it in bold and graphic lines across the swank of the rich and the swill of the poor—dust and worms.

(4) *Comfort is impossible where men err* (Job 21:27-34). Job anticipated his friends (v. 27). "For," said he, "ye say, Where is . . . and where are . . . ?" (v. 28). The word "tokens" (v. 29) means "testimony." This testimony by the travelers (v. 29) is recited in verses 30 to 33 and is as follows: The wicked is often spared public calamities and escapes misfortune (v. 30); few dare to decry his conduct or requite him the evil he does (v. 31); he is buried with pomp and his grave is cared for (v. 32); the soft earth covers him and the valley clods are sweet (v. 33). Contends Job: he shares the lot of all who have gone before and all who will follow. Besides, the comfort is poor (v. 34).

Observations. The suffering "according to the will of God" referred to in the Introduction is not a trick, it is a trust. Never is it a defeat; it is a deposit. That which seems a burden becomes, in the light of the above, a blessing. Bear it (a) in resignation to God, (b) with dependence upon God, (c) as a moral asset for God. Suffering sweetens or sours; it warms or chills. Suffering either loosens one's hold upon God or tightens the grip on the Eternal. It narrows our sights or enlarges our vision. Suffering scars the tissues of the soul or beautifies the immortal spirit. Which shall it be?

When God's Wisdom Prevails

The secret of the proper interpretation of the Book of Job will be found in the opening and closing chapters. Job is the only man of whom we have any record whom God has held up to the gaze of men, angels and devils, and made him an example to the world.

I. THE DIVINE REQUISITE (Job 38:1-7).

God now speaks and the atmosphere of moral debate is to be cleansed. (1) *The contestant.* "Who is this . . . ?" (v. 2). The Creator asked who it was that had befogged wisdom with words. Job had clamored for a hearing. The Lord bid him be ready, for his chance had come. Could human weakness fathom divine omnipotence? Was time to measure eternity? The world is not the victim of whimsy. All is according to plan and any shadow on that plan is of human casting. Job had said otherwise. God asked who spoke. The man of Uz was given a lesson in creative architecture: other matters in due time; not now. If Job admitted (and he would) that he could not understand natural government, how much less could he comprehend moral government? (2) *The contest* (vv. 4-7). The whole passage argues that man came late in the scheme of creation. God was first; He will be last, too. By such arguments Job came to accept mystery as part of God's dealings with men.

II. THE HUMAN REPLY (Job 42:1-6).

(1) *Acknowledgment.* "I know . . . I understood not" (vv. 2, 3). Job said that he was the man who obscured counsel (38:2). He had denied that there was any fixed plan in the divine government of human affairs. But this was because the matters voiced were beyond ("too wonderful for") his comprehension. The first half of verse 4 marks Job's ignorance; the latter half sanctions God's authority as voiced in 38:3. (2) *Abhorrence* (vv. 5, 6). Job had heard "by the hearing of the ear" (intellectual conception), but now "seeth" (spiritual perception). Hearing is not revelation. The former is by tradition and is responsible for most religious misconceptions. The latter is by experience and comes with soul crises. God had been charged with heartless indifference to Job's plight. Job now repents his rash speeches and admits that his thoughts were unworthy of God.

III. THE DIVINE-HUMAN RESULT (Job 42:10-12a).

Verses 7-9 record God's rebuke of Job's friends. Their words were in part right; their spirit was totally wrong. In sacrifices and repentance they were to seek the prayers of Job. Do we need to be told that all were wrong as long as they argued? Argument has done little for the world. It has broken friendships, divided families, split churches and turned the serious-minded from the way of life. But argument never settled an issue or won a soul. Argument has cursed humanity and has been the bane of blessing. When will we learn? "While we are mere controversialists, we can never be penitents; whilst we are clever, we can never pray. . . . We must be unmade before we can be remade" (Parker).

God "turned the captivity of Job" (a proverb for restoration) when he prayed for his friends. Satan's malice had occasioned God's mercy. The dark night of the soul was over and the patriarch repented in the dust and ashes of self-humiliation.

Editorials Available

Six of Dr. A. W. Tozer's editorials are now available in tract form under the title of "Triumphant Truth Tracts." They are particularly suitable for distribution among Christians.

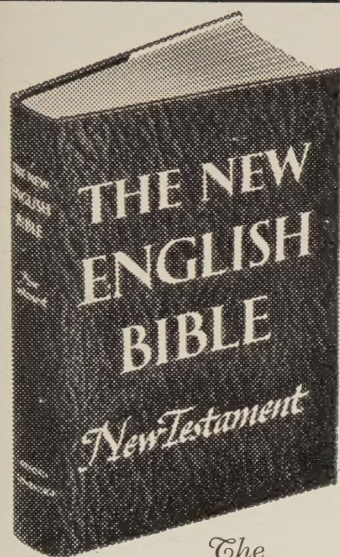
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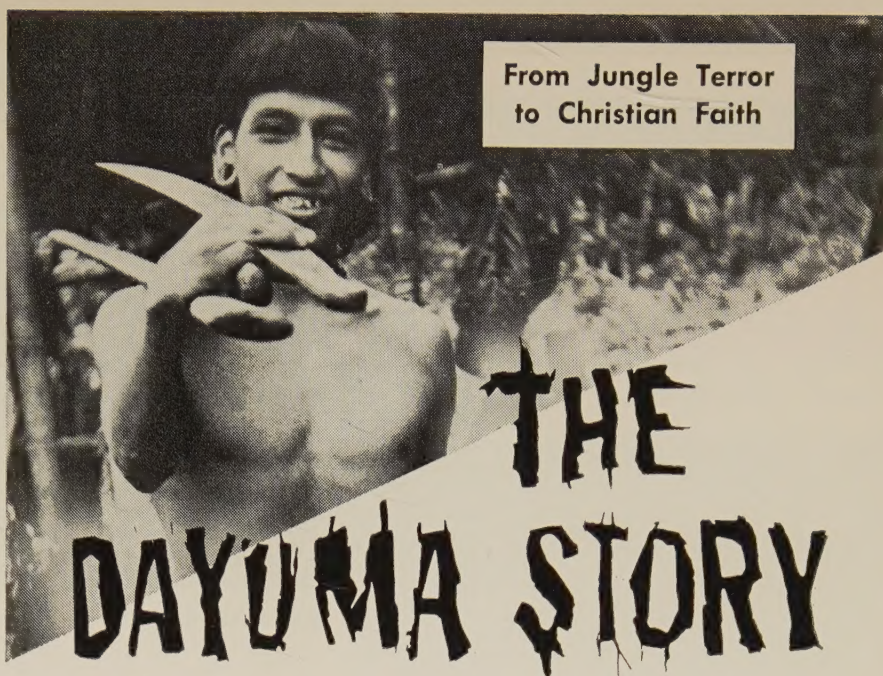
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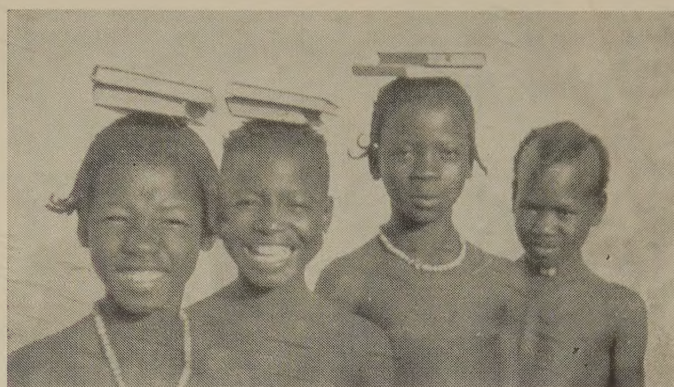
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Mali schoolgirls, Africa

L. HILLMAN

Bibles for Sikasso's New Literates

THE people of Sikasso are learning to read. The government of the new African Republic of Mali is continuing with increased intensity the school program begun by the French, and the new literates are hungry for books. Alliance missionaries in this city have responded to the demand by establishing a bookstore. In the nine months of operation Bibles and New Testaments in the French and Arabic languages have attracted a good number of buyers.

The effectiveness of the Word of God is recognized by the local townspeople. One devotee to Islam frankly admitted to the colporteur, "If we buy that and read it, it will reach our hearts and we won't be able to say our Moslem prayers any more."

Keep the Sikasso bookstore on your prayer list. Two requests are particularly urgent at the present time. One is for a full-time worker who is zealous for the Lord and capable of handling the business, and who has a gift for personal evangelism. The other concerns a permanent location for the bookstore. At present it occupies a corner of the missionaries' living quarters. A good stock of schoolbooks at reasonable prices helps to attract students. One of the Christians who is employed full time in other work is so concerned that he uses his spare time to go about the town with a bag loaded with gospel literature. He has sold a substantial quantity of Bibles and Gospel portions.

This new venture could well be the means of turning the tide of battle in Sikasso. This town in the center of the Senoufo tribe was occupied first in 1923. Yellow fever promptly struck down the four missionaries and took the lives of two. A student from the Ntoroso Bible School once declared, "Sikasso district is Satan's headquarters." Strong Moslem influence heightens the difficulty of gaining a response to the preaching of the gospel. This religion is represented by Dioula tribesmen who moved into Sikasso many years ago. Their success in business has won for them and their creed a place of prestige and influence. It is time those who know how to pray lay siege to this stronghold and claim its people for Christ.

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